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NO. 1.

THE TRUE HISTORY OF THE AMERICAN REVOLUTION.



AFTER Bandelier and his school had effectually rewritten the history of the Spanish pioneers on the American continent, it remained to rewrite the beginnings of the Thirteen Colonies, and especially the Revolution, from the original sources. This important work is now being accomplished by Mr. Sydney George Fisher and a few other scholars, who have taken for their motto: "The truth, the whole truth, and nothing but the truth," no matter if it redounds to the glory of our people or to their disgrace.

Previous histories of the Revolution have treated the desire for independence on the part of the colonists as a sudden thought; have assumed that every detail of the conduct of the British government in its dealings with the colonies was stupid and unjust, and that the loyalists (derisively called "Tories," and "traitors," though they comprised practically the whole conservative and respectable element of the population, were right in principle, and suffered the most horrible cruelties for their loyalty) were few in number and their arguments not worth considering.

Mr. Sydney George Fisher, himself a descendant of an old and prominent colonial family, in his 'True History of the American Revolution,' recently published,*) candidly and with a full knowledge of the original sources, in which he has burrowed persistently for years and found much new material, describes the men and times, not as hero-worshippers might wish to see them and as our foremost historians, from Bancroft down, have sought to color them, but as they really were.

The new facts brought out by Mr. Fisher are chiefly these: that

*) The True History of the American Revolution, by Sydney George Fisher. Philadelphia and London, J. B. Lippincott Company. 1902. (Price \$2.)

the British government, up to the summer of 1778, used extremely lenient and conciliatory methods in dealing with the revolted colonists; that the Whig General Howe could have easily suppressed the rebellion if he had meant to do so; that the Revolution was a much more ugly and unpleasant affair than most of us imagine; that the loyalists were far more numerous than is generally supposed; that they were treated by the "patriots" with outrageous cruelty; in a word, that the Revolution was really unjustifiable and disgraceful.

"Before I discovered the omissions of our standard historians"—says Mr. Fisher in his Preface—"I always felt as though I were reading about something that had never happened, and that was contrary to the ordinary experience of human nature." (We confess to having had the same feeling). "I could not understand how a movement which was supposed to have been such a deep uprooting of settled thought and custom—a movement which is supposed to have been one of the great epochs of history—could have happened like an occurrence in a fairy-tale. I could not understand the military operations; and it seemed strange to me that they were not investigated, explained, and criticized like those of Napoleon's campaigns or of our own Civil War.

"I was never satisfied until I had spent a great deal of time in research, burrowing into the dust of hundreds of old brown pamphlets, newspapers, letters, personal memoirs, documents, publications of historical societies, and the interminable debates of Parliament which, now that the eye-witnesses are dead, constitute all the evidence that is left us of the story of the Revolution.....

"I understand, of course, that the methods used by our historians have been intended to be productive of good results, to build up nationality, and to check sectionalism and rebellion. Students and the literary class do not altogether like successful rebellions; and the word revolution is merely another word for a successful rebellion. Rebellions are a trifle awkward when you have settled down, although the Declaration of Independence contains a clause to relieve this embarrassment by declaring that 'governments long established should not be changed for light or transient causes.' The people who write histories are usually of the class who take the side of a government in revolution; and as Americans they are anxious to believe that our revolution was different from others, more decorous, and altogether free from the atrocities, mistakes, and absurdities which characterize even the patriot party in a revolution. They do not like to describe in their full coloring the strong Americanism and the doctrines of the rights of man which inspired the party that put through our successful

rebellion. They have accordingly tried to describe a revolution in which all scholarly, refined, and conservative persons might unhesitatingly have taken part; but such revolutions have never been known to happen. The Revolution was a much more ugly and unpleasant affair than most of us imagine. I know of many people who talk a great deal of their ancestors, but who I am quite sure would not now take the side their ancestors chose. Nor was it a great, spontaneous, unanimous uprising, all righteousness, perfection, and infallibility, a marvel of success at every step, and incapable of failure, as many of us very naturally believe from what we have read.

"The device of softening the unpleasant or rebellious features of the Revolution does not, I think, accomplish the improving and edifying results among us which the historians from their exalted station are so gracious as to wish to bestow. A candid and free disclosure of all that the records contain would be more appreciated by our people and of more advantage to them."

And it is such a candid and free disclosure that Mr. Fisher offers us in his book. We shall present some of his facts and conclusions to our readers in later issues of THE REVIEW.

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THE CASE OF FATHER McGRADY.

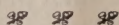
Commenting on the forced resignation of the "Socialist priest," Rev. Thomas F. McGrady, the *Catholic Transcript* (No. 28) says: "The news will come as a relief to the Catholic editors of the country who have been repeatedly called upon to explain his course. Letters to that effect have come to this office, but we passed them on to the waste-basket, with the reflection that it was the Bishop's business to deal with the man. We do not recognize that we have any obligation to vindicate Catholic doctrine as against erratic theorists who should hire a hall and propound their social nostrums from the platform and not from the pulpits of the Catholic Church. Meanwhile we have our own opinion of the wisdom of the Catholic reformers who quit the sane teachings of the great body of the clergy and pin their faith to the irresponsible outgivings of men of the McGrady type."

Our view of the office of Catholic journalism is wider; we consider that it includes, of duty, not of privilege, public criticism of errors and heresies publicly proclaimed, no matter by whom or where. If Fr. McGrady or any other individual goes about, trying, in public lectures, to seduce our good Catholic people by Socialistic or other fallacies, THE REVIEW will expose and denounce him with all the energy at its command, even at the risk of

wounding the delicate susceptibilities of those of its contemporaries who prefer to throw all responsibility in such matters on the bishops.

Poor McGrady himself, meanwhile continues on his downward course. We see from the *Catholic Columbian* (vol. xxvii, No. 52) that he is bitterly attacking Bishop Maes and all the authorities of the Church, including the Pope and the cardinals,—to the unutterable distress of his family and friends. "I wanted to stay in the Catholic priesthood," he said the other day. "My parents, friends and relatives all are Catholics. My first fondest recollections are of Catholic associations. I have three sisters in the convent, and they begged me on bended knees not to take the step I have taken, but I said to them that humanity is above fraternal affection and sentiment. This very morning one of my sisters, a Sister of Charity, came to my study and implored me with tears in her eyes not to come here to-night and deliver this lecture."

Poor man! May the prayers of his pious sisters preserve him from the fate—*si parvum licet componere magnis*—of Döllinger and Lamennais!



A PROTESTANT LAYMAN ON THE DECADENCE OF THE PROTESTANT RELIGION.

A friend of THE REVIEW sends us a clipping from the *Detroit Evening News*, of Dec. 22nd, containing the text of a lengthy and spirited address delivered by Mr. Clarence Black, a well-known capitalist and alderman-elect, before the Business Men's Club of the First Congregational Church. We are not surprised to learn that this address "created no end of furore," for Mr. Black did not mince his words. We quote a few of his remarks to show what at least one intelligent Protestant layman thinks of the causes of the evident decadence of the Protestant religion in twentieth-century America:

"We, to-day, boast of our democracy, of our culture, our refinement and our civilization. We are forever and a day pointing with pride to our marvelous record. Our churches grace the finest corners on the finest avenues. Our dress parade on Sunday is the most important display of dresses and millinery and tailor's models in the entire week. Our Easter procession to church puts the vaunted horse-show to shame. We go in for the most artistic coloring, and our cushions and pew frames are marvels of harmony. Our music appeals to our more or less cultivated ears, largely in proportion to the cost. There is as much wire-pulling and heart-burning to get into a fashionable choir as there ever was among the Jews for the best places

in the Temple. Our churches are clubs, more or less exclusive, with the animating spirit of outdoing their rivals. We are as much the creatures of style and fashion as was ever the greatest Pharisee in Jerusalem of form, ceremonial, and custom.

"We talk largely of the lower classes. We patronize them, have charades and theatricals and bazaars for their benefit, because it flatters our vanity. We smother our remnant of conscience with the claim that it is all for charity. We preach the story of Christ and his humanity to a congregation of scribes and pharisees, who think love of humanity was all right a couple of thousand years ago, but the world has progressed, and the fact has become a theory now, to be discussed at clubs. If a known Mary Magdalen or a roughly garbed fisherman should occupy a front seat in one of our fashionable churches, the general opinion would be that really our church needed a better neighborhood.

"When a new site is being selected for a big church, you all know that the question is not 'Where shall we locate to do the most good?' but 'Where shall we find a place on the avenue in order to keep our congregation?' The money chargers are as much in evidence now as they were in the Temple.

"The spirit of commercialism is rampant. Our churches bend the knee to the captains of industry quite as meekly as does the man in business, but without his excuse. A popular preacher is as much in demand and his services are bid for as openly and with a spirit equal to that shown by rival baseball magnates in securing a good pitcher.

"In discussing the merits and qualifications of the minister of God, one hears much of the fine edifice he erected when pastor at such a place, and the signal ability with which he canceled debts in another, but little, very little, of the work he has done in bringing souls to Christ. We are so busy discussing deficits, that the question of bringing sinners to repentance is quite overlooked. It is a wise pastor in these days who knows the prejudices of his congregation and does not offend the best-paying parishioners.

"I have been in a church in a far western city, the largest and most fashionable in the place, in which service is invariably closed by the minister making an announcement to this effect: 'If there is anyone in this congregation who thinks he would like to join with us, he will please step up to the desk at the close of service and enroll his name.' If he had only added: 'The annual dues will be so many dollars,' the illusion would have been complete."

"We are worse than the Jews in Christ's time. They had blindly followed custom. We have had the light for nearly 2,000 years,

and we are no nearer the kingdom of Christ on earth than we were at his birth."

"Over in the police court you will find little children, dirty, forlorn, helpless tots. Some of them have never known what it was to have enough to eat. Some know warmth only in the summer. Most of them know Jesus Christ as the Christmas Santa Claus. 'Suffer little children to be taken care of by the county agent,' is our modern creed."

"We Christians of to-day are a race of shirkers."

"Church and society crucified Jesus Christ for espousing the cause of the people. We do infinitely worse. We enlist under his banner, we take our place in his army, and then we deliberately betray the Captain and his cause. The Jews of Christ's time had no light, we have had its radiance for two thousand years, and we prefer the company of the Scribes and Pharisees to that of the Lowly Master."

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PHILANTHROPY vs. CHRISTIAN CHARITY.

Our friend Tardivel is a stickler for accuracy in translation, and we often forego the pleasure of Englishing his thoughts on current topics for fear of missing some of his fine points; for his knowledge of the French idiom is as exquisite as ours is superficial and defective. We can not, however, deny ourselves the gratification of reproducing some of his timely and pungent remarks in No. 16 of his *Vérité*, even at the risk of seeing them a bit deteriorated by such English dress as our modest shop affords.

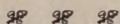
"Philanthropy," he says, "as its name indicates, has for its sole object *man*. Christian charity, while it labors for the profit of man, springs from the love of God and has for its object his greater glory. Philanthropy busies itself with the material body, with the present life. Christian charity, without neglecting the real necessities of the body, provides also, and in an especial manner, for the infinitely more important needs of the soul. Philanthropy makes big pretences, lots of noise, and advertises itself as much as possible. Particularly the women who are its devotees, love to see their names in the newspapers, to appear in public, to have people talk about them. If you see them act and hear them speak, you would think that no one outside of their narrow circle takes the least interest in the well-being of his fellow creatures. Christian charity, on the other hand, labors noiselessly, in silence and secrecy, in the depth of convents, monasteries, asylums, hospitals, orphanages, and charitable institutions of every description; and in the outside world through the ad-

mirable Society of St. Vincent de Paul. Those who devote themselves to works of Christian charity, do not seek publicity, they do not pose before their contemporaries as the sole benefactors of humankind. Do you often see in the newspapers the names of our hospital sisters? No. And yet there are among us numerous religious communities of women, each of whose members performs more deeds of real charity in a week than certain prominent ladies, who fill the papers with their doings, addresses, and reports, do in a year.

Mr. Tardivel illustrates his remarks by examples, taken from Canadian public life, of women who hold meetings and discuss philanthropy like modern heathens, without the slightest reference to the true principles and aims of genuine Christian charity.

We have plenty of the same sort among us in this country, and if these lines should come to the notice of any of them, we hope they will ponder the radical distinction which obtains between philanthropy and Christian charity, and devote their energy and talent to the latter instead of the former in future.

It seems to us that the neglect among our "society" people of true Christian charity, and the growth of "philanthropy," is another indication of the firm hold Liberalism has laid upon twentieth-century Catholics.



THE EDUCATIONAL SITUATION IN CUBA.

A correspondent of the International Catholic Truth Society (we find his letter in No. 11 of the *Providence Visitor*) writes from Cuba:

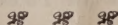
"The public school methods here are copied on the lines of the system in vogue in the United States, which prohibit the teaching of religion to the children attending the schools. At the same time, however, in all the schools of the Island, there is, relatively speaking, neither pupil nor teacher who professes any religion other than Catholic; yet the teaching of the doctrines of the faith accepted both by teachers and pupils, as well as the recitation of Catholic prayers, are forbidden as a thing not in keeping with the fantastic ideas of what a free Church in a free State implies. Meanwhile the present generation is growing to womanhood with all the spiritual disadvantages that an educational system of this sort contributes.

The work of the Christian Doctrine Society, inaugurated by Bishop Sbarretti, and conducted under the auspices of several devout ladies of Havana, is doing excellent work in supplying the religious deficiencies of our public schools by gathering the children on Saturdays in convenient points of centre, where they are

instructed by competent persons in the essentials of their faith. But at best this is but a temporary arrangement, which in no way solves the educational question for the Catholic Church in Cuba. It is sad to contemplate what the next generation will bring forth, unless the little ones be provided with an education in which their religion is accorded a place of prominence."

And he concludes :

"The Lotus Waifs, to whom so much publicity was recently given through the energetic efforts of the Geary Society at the port of New York, is only a specimen of the methods by which the Cuban homes are being exploited. While it is far from the purpose of the writer to class all the humanitarian guilds interested in Cuba on a plane with the notorious Tingley school, still the one fact remains undisputed, that all, without exception, succeed in removing the children of their charge from the sphere of their religion. Fortunately the Catholic Church in Cuba is awake to her duty and responsibility in this regard. It is fully realized that the radical political changes effected in the island in passing from a colonial dependency of the Spanish monarchy to a republic, has placed upon the Church and her ministers new responsibilities, to effect which is the object of the Apostolic Delegate (Msgr. Chappelle). It is reasonable to hope that within a brief period of time the Catholics of Cuba will awaken to the needs of a religious training for their children and insist upon the fulfilment, even though it should entail a personal sacrifice of maintaining a system of parochial schools."



MSGR. D. J. O'CONNELL AND THE RECTORSHIP OF THE CATHOLIC UNIVERSITY.

There is apparently an underhanded movement on foot to put Msgr. Denis J. O'Connell into the rector's chair of the Catholic University, vice Msgr. Conaty, "whose great talents," his friends say, "should be devoted to active episcopal work, for which his previous training and tastes eminently fit him" (Washington letter to the *Freeman's Journal*, Nov. 22nd)—clearly insinuating that his previous training and tastes did not and do not qualify him for the position he now holds. While they are keeping their eye on possible vacancies in the hierarchy (of which there are two just now, Los Angeles and Buffalo, not to speak of the possible coadjutorship *cum jure* in St. Louis) they are covertly advancing the cause of Msgr. O'Connell. Says a writer in the *Freeman's Journal* (Nov. 22nd): "The selection of Msgr. O'Connell as one of these" (candidates for the university rectorship) "gives general

satisfaction. His labors as rector of the American College at Rome are well remembered" (so is his deposition, for cause, by the Holy Father). "He is a man imbued with the true university spirit. He is liberal" (very much so!) "urbane and a figure of note in the world of learning. His scholastic attainments are recognized throughout Christendom (?) and, above all, he is gifted with that forceful but suave demeanor so necessary in a savant who must meet and mingle with the host of sectarian scholars who throng the schools of learning at the national capital!). In the multitude and character of its scholars, Washington may be compared to Rome itself. Here the agnostic searcher for scientific truth directs the great forces and apparatus of the government itself. At his elbow is a Jew, around him are infidels, doubters and many Catholics. Before the Catholic University can take its real place in the American republic of letters it must meet these men frankly and honestly, evading nothing of their scientific attainments, but sternly repelling in all charity their error and erroneous direction of their finite wisdom against the infinite. No ordinary parish priest," (like Msgr. Conaty?) "be he a saint on earth, understands the method of this work. It requires some man like Msgr. O'Connell, who has met the scholars of all creeds, who is of the world polite and of the church holy, who can establish truth with charity for transient error or mistake. It is believed here" (in Washington) "that Msgr. O'Connell has been completely exonerated from an erroneous charge made against him in the heat of a clamorous dispute. At the time he could not produce evidence to repel the charge, but time has shown him guiltless. Since 1895, Msgr. O'Connell has been a canon of St. Mary Trans Tiber, Cardinal Gibbons' church in Rome. He has labored modestly, but his pious efforts to clear himself of a mistaken charge have been successful."

Those who followed up the controversy which ended with the solemn condemnation of "Americanism" by the gloriously reigning Pontiff, know very well that the charge referred to was neither "erroneous" nor "mistaken." Not only was Msgr. O'Connell one of the chief champions of the condemned doctrines, but he precipitated the acrimonious controversy by his address at the Catholic Congress of Fribourg: 'Americanism According to Father Hecker, What It Is and What It Is Not.' For the drift of this address, the rôle it played in the Americanism polemics, and Msgr. O'Connell's unsuccessful attempt to escape the terrible indictment found against him by Rev. Dr. Charles Maignen, see the latter's famous 'Studies in Americanism: Father Hecker Is He a Saint?' English edition, pp. 190-191-192, 203-204, 206, and Appendix.

We can not for a moment suppose that Rome will inflict upon the struggling Catholic University, which in its various trials and misfortunes has had no deeper sympathy than that, so frequently expressed and clearly proven, of *THE REVIEW*, and whose future welfare and success we have even more at heart, a rector whose past career has not only made him odious to a large element in our Catholic population, but which has also given him the reputation, with the public at large, of a bold and strenuous champion of that Liberalism which good Catholics abominate, while the enemies of the Church fondle and nurse it with a well-defined and all too transparent purpose.



SHRINKAGE OF THE AMERICAN FAMILY.

While the Holy Father was congratulating Archbishop Bruchesi of Montréal upon the very large number of children raised in the fear of God by so many good parents in French Canada, *Harper's Bazaar* was loudly lamenting "the shrinkage of the American family," meaning the family as it exists here in the United States, especially among the native-born population.

Four is an unusually large family circle, now-a-days, in our country, according to this authority. The inevitable ultimate consequence of the present tendency is self-extinction of the "best American stock." There is, unfortunately, too much truth in the remarks of our contemporary. But what are you going to do about it?

"Unless the prevailing fashion of childless marriage goes out and something more wholesome comes in to take its place," rightly says the *Monitor* (No. 35), "the future of the United States must depend very largely on foreign immigration. The origin and cause of the evil against which the *Bazaar* lifts its voice, is not far to seek. It doesn't go into that phase of the question, however. Loss of religious faith and indifference to the code of Christ, are producing their natural fruits. Matrimony, outside of the Catholic fold, with rare exceptions, is no longer regarded by Americans as a sacred institution. The Christian idea and ideal of marriage is discarded. Its sacramental character is not generally recognized, even among a majority of non-Catholics who profess to be followers of our Savior. The very end for which marriage was instituted, according to Christian teaching, is deliberately ignored.

Under the new order of things marriage is considered in the light merely of convenience, a social convention which the contracting parties feel bound to observe and respect only so long

as it pleases them to do so. Its obligations and responsibilities are limited by the will and desires of one or both partners during the life of the union. The contract is soluble at the pleasure of either. The poor esteem in which its terms are held, is manifest from the trivial causes on which decrees are ground out by the endless number of divorce mills in constant operation throughout the country. It is perfectly safe to say that no couple desiring the connubial knot untied by legal process, whether or not legal grounds for the action really exist, need go unsatisfied. The failure of the 'American family' or any other family, in such circumstances, is of necessity a foregone conclusion.

That these conditions are not without baleful effects on a certain contingent of Catholics themselves, is not to be wondered at. Environment and association are powerful factors in shaping life and conduct. In the case of Catholics of weak faith, moral contamination from this source is by no means remarkable or uncommon. Catholics who affect social 'smartness,' speedily yield, as a rule, to the benumbing influence which pervades the circle in which they move. They are prone to adopt its guilty custom to escape the inconveniences of parenthood. Unfortunately, however, those who suffer themselves to transgress the laws of God and nature in that way, are not confined to any particular social sphere.

There is small chance of reformation among the unchurched masses in this important matter. It is difficult to see how they can be effectually reached, since they profess neither religious nor patriotic scruples. The impotency of Protestantism as a vital force for the correction of grave moral and social disorders, is too patent to warrant a hope of better things in that quarter. So far as prevention of the spread of the crime of childless marriage among Catholics is concerned, a great deal depends on the vigilance and prudence of those whose business it is to safeguard the faith and morals of the flocks over which God has appointed them."



MINOR TOPICS.

Physical Reason for Falsehoods. A burden of moral responsibility is lifted by Dr. Winthrop T. Talbot, who says: "It may be stated fairly that every moral obliquity and mental deficiency in a boy rests upon some physical cause and basis. If the boy's circulation is sluggish, lying becomes habitual—all because of poor circulation, which those in charge of him have not been discerning enough to trace as the cause of mental and moral defects." How many lapses from truth in early life, which brought remorse to the lapsers and the flush of humiliation to their cheeks, might have been excused if we had only known more about the venous system. The alarming thing about it is that scarcely anybody's circulation appears to be absolutely healthy. George Washington's must have been; but David in his time could not enumerate one. An imperfect circulation has been, then, the real cause of most of the calamities and misfortunes of human society. To purify the soul we must purify the blood.

Should this view be generally adopted, it promises to encourage the sale of certain patent specifics said to improve the circulation. But an old-fashioned method of correcting the habit among boys of lying may still be safely resorted to, viz.: application of the slipper or the paddle. Its effect in accelerating the circulation and thus stopping mendacity has long been noted.

The Title "Father." Some Protestants, especially the Baptists, object to call, even in a social way, a priest by his ordinary title of Father, giving as an excuse the fact that the New Testament says, "Call no man Father." In this connection the following story, told by the Rev. Editor of the *Laredo Church Bulletin*, is both instructive and amusing: "We happened to be near a Baptist meeting house not long ago, when we heard some one calling 'Father, Father.' Turning around, we were very much surprised to see that it was the numerous offspring of a Baptist preacher, who were thus addressing their illustrious papa. Of course, it is none of our business, but we do not see or understand why such gentlemen do not teach their children to obey Scripture, for example's sake only, if for no other, and if it is wrong to address priests as Father in the same way that a physician is called Doctor, no matter whether or not we believe in medicine, we would really like to know by what name Baptist orthodox children address their mothers' husband?"

P. Holzapfel and His Theses. Speaking of the theses for the doctorate recently defended by Rev. P. Holzapfel, O. F. M., at the University of Munich, (see No. 48 of vol. ix of *THE REVIEW*), *La Vérité Française*, quoted by the *Quebec Vérité* (No. 17), enquires: "Does this

Père Holzapfel really exist in the flesh? And were his theses really formulated thus?"

We are in a position to assure both of our doubting contemporaries that Père Holzapfel really exists, that he is a very learned and pious young Franciscan, and that he victoriously defended before the Catholic theological faculty of Munich such theses as that St. Dominic neither instituted nor propagated the Rosary, that it can be demonstrated by papal bulls that the translation of the Holy House of Loretto is nothing but a legend, that the legend of the virginal marriage of St. Henry II. is improbable, etc. Nor are these propositions so unusual as to create any extraordinary degree of surprise or doubt in the minds of those who are *au courant* of the latest historical researches by Grisar and others on these and kindred subjects. The Holy Father has shown himself fully aware of the importance of the subject by instituting a commission for the revision of the historical portions of the Breviary.



Rev. Father Meifuss writes us :

The scheme of the Honorable Mayor of Fort Wayne for the solution of labor troubles (Cfr. THE REVIEW, vol. ix, No. 49) has but one flaw; it attributes to the State a right that it does not possess. What is called "eminent domain" is nothing else but a sequel of the universally admitted principle: "In collisione jurius majus praevalet," where there is collision of rights the greater right prevails. Thus, lands may be condemned for the construction of roads, waterworks, canals, fortifications, etc., because the right of the commonwealth is greater than the right of the individual owners. The same principle holds good for an individual in extreme necessity. A famishing man may take a loaf of bread where he can, one in danger of losing his life may make use of the first horse he finds to save himself—all because the right of self-preservation is greater than the property right of others. Hence, if a case should arrive where evidently the commonwealth must own the coalfields, they may be taken from the present owners by judicial proceedings. But so far, I doubt whether a single court in the U. S. would listen to such pleading.



Most of our readers will remember the case, repeatedly referred to in this journal, of certain Catholics of Williams, Ia., against Archbishop Keane, to recover a sum of money which they had subscribed for the building of a church, on condition, agreed to by the then Archbishop Hennessy, that a priest speaking both German and English would be sent to Williams. This condition has not been complied with and the plaintiffs demanded their money back. We see from the daily papers of Jan. 1st that Judge Dyer of Sioux City decided that they are entitled to recover the amount of their subscription with interest. We need not remind our readers that this decision is in accord with our view of the judicial aspect of the case. Nor do we believe that an appeal will result in anything else but a confirmation of Judge Dyer's opinion. It is to be regretted that such cases have to be carried to the civil courts for adjustment.

The Continental Catholic Christian name of Marie for men, says the *Athenæum*, is always a source of danger to the British cataloguer; but we have seldom come across a more amusing blunder than one which we discovered in a miniature catalog of a great London firm, concerning a sale by order of the executors of Alderman Baker. No doubt it is the worthy deceased alderman who is responsible for the entry: "Marie André Chénier, the poetess (1762-94) in white robe with a shawl over her shoulders." Now there were two poets of the name, both Maries—brothers. Who the lady of the portrait may be, we know not, but it may be confidently asserted that she was not André Marie nor Marie Joseph.

The *Northwest Review* does not credit the rumor, recently adverted to in these pages, that Leo Taxil has become a Jesuit. "He would not," says our excellent contemporary (No. 10), "be admitted into any order that has dealings with the outer world. Whether or not he is converted, is one of those things it would take the most rigorous tests to verify. His first 'conversion' was trumpeted abroad some fifteen years ago, and we know that he afterwards declared he had only been playing a part. It is hard to take the lie out of a born liar."

Leo XIII. has appointed a commission for the revision of the historical portions of the Breviary. This commission is to make its report to the Congregation of Rites, with whom the final decision rests. According to the *Vérité Française*, it is intended, in order to spare the privileges of the present publishers, to make the revised edition obligatory at first only upon the younger clergy, and to allow the priests who have the old one to use it as long as they live.

With each month's issue the *Catholic World Magazine* sends out puff-sheets, prepared by the editor for the use of busy brother editors. In the December batch there was an item on the "Project of the A New Catechism." The *Freeman's Journal* copied it verbatim, 'cutely omitting the source from which it was taken. The wiser editor of the *Western Watchman* (Dec. 10th) copied it from the *Freeman's Journal* and credited it to Father Lambert!

In his 'Foreword' for 1903, the editor of the *Catholic World Magazine* (No. 453) says among other queer things:

"But while we are Catholic we are American, and our efforts will be expended to making the two words synonymous."

If this is not rank fol-de-rol, what is it?

It is aggravating to see in an otherwise well-written and accurate sketch of "Tetzel, the Indulgence Preacher," by Rev. John Corbett, S. J., in the December *Messenger*, the great German Catholic historian Janssen persistently referred to in the text and in the notes as "Jannsen."

